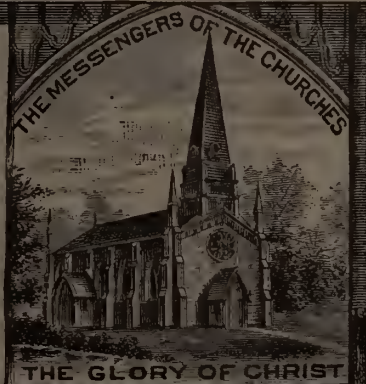


DECEMBER, 1896.

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Nos. 11 and 12.

R. M. Sommerville, EDITOR
NEW YORK.

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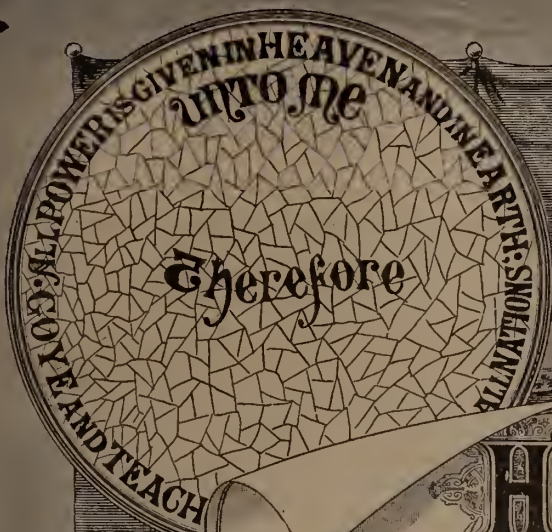
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1896.

OUR VIEWS OF MISSION WORK.



Distant View of Latakia.

A TRIP THROUGH OUR MISSION FIELDS.

R. M. Sommerville.

Last spring, through the kindness of the congregation that I have the honor to serve in the Gospel ministry, I had the great privilege of spending several weeks with our foreign missionaries in their fields of labor. The visit has given me a new insight into evangelistic work abroad, and awakened an intenser desire for the extension of Christianity, the spring of untold blessings to men. I will take you with me on a trip through these Mission fields, and at the close of the trip will briefly enumerate certain facts that have been borne in upon my heart and are graven there.

The center of our missionary operations in Northern Syria is Latakia, formerly called Laodicea, as the founder of the place named it in honor of his mother. Built on a rocky promontory that projects itself nearly two miles into the Mediterranean, and environed with gardens of mulberry, pomegranate, orange and other trees, it presents a very beautiful appearance as you approach it from the sea. The town may be divided into upper and lower sections. The latter, extending along the harbor, is the oldest

part of the town, while the former, which occupies a more elevated site, consists, to a large extent, of modern houses. The buildings are all constructed of stone, perhaps two-thirds of them two stories in height, and in some cases roofed with native tiling.

About 120 miles north of Beirut, with its fine educational institutions and a press that can supply the whole country with a wholesome religious literature, and 50 southwest of Antioch, noted as the center of evangelistic effort in the early history of Christianity, having a mixed population of 12,000 or 15,000, and within easy reach of many villages of destitute and degraded people, Latakia is admirably situated for aggressive missionary work.

The people among whom our brethren labor belong to three races: The Arme-



Landing Stage.

Mission Buildings.

Latakia :

nians, with their false ideas of the great doctrine of the incarnation of the Son of God ; the Greeks, who are utterly ignorant of the truth as it is in Jesus, and under the leadership of a blind and bigoted priesthood whose worship is shamefully idolatrous, and the Ansairies, a tribe probably of Arabs, inhabiting the mountains between Northern Lebanon and Antioch. The male members of this tribe form a great secret society, and so successfully have their religious views and rites been concealed that very little is known of their history. It is said by those who have made a study of the subject that their prophet taught that God had already appeared eleven times in human form, in Abraham, Moses, Jesus, Mohammed and others, but being on each occasion and in each personality rejected, He left the world, and, "wrapping Himself in a mantle of blue, retired to the sun," which is, for this reason, an object of worship. And they are said to be waiting for another Mahdi or Messiah in whom, as their prophet Nusairi foretold, God will once more, and for the last time, show Himself to the human race. The members of this tribe are exceedingly licentious in their lives, and full of such silly superstitions as the transmigration of souls, which to those who are true to their secret oaths means progress in a life of purity, till they become stars ; but those who are false to their religious rites shall pass at death into Jews or Christians. They are seemingly impervious to good influences—their hearts hard as the mountain boulders, and as barren of good fruit as the scrubby undergrowth that struggles for an existence on the sides of their native hills.



Men from Jendairia in Parlor of Lady Missionaries' Residence.

But the grace of God is more than a match for sin in any of its diversified manifestations. In fulfilment of the old assurance that the most violent opposers of the Gospel shall yet bow before its simple majesty and own its power, many of this race have been led to believe in and confess the Saviour. If you care to rise in the early morning and ride with me for six hours, perhaps more than a third of the way over an extremely fertile but poorly cultivated plain, where you will not see a building except at a distance, and then along rocky bridle paths into the Nusairia Mountains, some 25 miles from Latakia, I will intro-

duce you to 26 of them who are in the full communion of the Reformed Presbyterian Church, and who, though the Turkish authorities will no longer allow schools or public meetings to be held, and you will see the very buildings, once filled with children, lying in ruins, are known, and watched, and persecuted as avowed followers of Christ. One of the most distinguished among them, and consequently a marked man, is Daoud Sulieman, the veteran teacher, who, more than a score of years ago, was pressed into the Turkish Army, and during six or seven years of enforced service gave unmistakable proof

of loyalty to Christ. One day I rode to the Merj, with Rev. James Stewart and Licentiate Saleem Saleh, to see him, but there were soldiers in the village on a foraging expedition, and, though noted for his hospitality, he was not allowed to ask us to dismount. Soon after he and the leading men of the place were summoned to Jebley, put into the lock-up over night, and in the morning brought before the authorities, who, after a mock trial, in which a vain attempt was made to find out what the foreigners wanted, sent them home with strict orders not to teach any more, and to report at once any attempt on the part of the Americans to open schools. There is reason to believe, too, that others in this locality are disciples of Jesus, but secretly for fear of the Moslems. This is the direct result of evangelism in the mountains, and, though the world-power opposes and persecutes, the Word of the Lord already preached there will not fail to accomplish His purpose; and, when the set time has come, His laborers will be thrust into the field again, and take possession of the country in His great name. If Daniel is correct in his prophetic outlook, then the great Eastern foe that is standing up to-day against the Prince of princes shall be broken without hand. The Turkish Empire may be doomed to fall before the allied armies of Europe, but the false religion that it represents can only be overthrown by the revolutionary force of the Gospel of Jesus Christ. The crescent is to bow to the Cross, and the day seems to be at hand. The people are eager to have teachers and ministers visit them. There is everywhere a reaching out after something that their souls need, but do not possess.

The same thing is true of other places, as, for instance, in Gunaimia, an Armenian village about 35 miles northeast of Latakia, where there are 47 communicants, representing 19 or 20 families. They have no schools, and only occasional preaching, but many are now asking to be taken into the fellowship of the Church,* and there is reason to believe that, if there could be regular teaching and preaching, the whole community would be converted to Protestant Christianity.

In the extreme southern part of the field, 48 or 50 miles from Latakia, our work has not yet been interfered with by the authorities, though some opposition has been encountered from the Greek bishops. If you wish to visit this section with me, you will have to go on horseback and ride from 5:30 in the morning till 8 in the evening, resting only an hour for lunch. In Tartoots, a town of about 6,000 inhabitants, nearly opposite the ancient Island of Arvad, in the Mediterranean Sea, we will stop for the night, putting up our cots in the teacher's house for a few hours of rest—if you can call it rest to be gnawed at all night by fleas as big as—well, I will not venture to say how big, but they are no baby-fleas, and strong enough to stand on their heads, turn summersaults and cut up all sorts of idiotic tricks right under your eyes. On waking about sunrise, after a few hours of disturbed, dream-riven sleep, you will see the children beginning to come to school, and before seven o'clock the room is full. Soon a few friends gather in, and Mr. Stewart preaches a sermon and baptizes the teach-

*The Lord's Supper has since been dispensed in that village, and eight added to the Church on profession of faith.



Missionary Stewart's Library.

er's child. It is a most interesting service in the early morning, and supplies a fine example of the way in which our missionaries work. Nor do they ask for any sympathy. The joy of having an opportunity, whether in season or out of season, to preach Jesus Christ to the perishing around them, is over-payment for all the self-denial involved in leaving home and friends for a life among the heathen.

In this town and three villages in the adjoining hills, you will find five schools, with an aggregate attendance of 154 pupils. Recently the Mission has sent a licentiate to this field, who will reside in Tartoos, and give his whole time and en-

ergy to the preaching of the Gospel. At present the outlook is full of promise, and large fruit of labor is expected.

In Latakia itself missionary work is carried on with great efficiency and success. In the upper section of the town are located the Mission buildings, which are recognized at once, on entering the harbor, as important landmarks. The one to the left, looking at the town from the deck of the steamer, is the home of the boys' school and the residence of Rev. Jas. S. Stewart, missionary in charge. The other, to the right, is the residence of the lady missionaries, the Misses Wylie, Edgar and McNaughton, and a shelter for the



Home of Rev. Jas. S. Stewart and Boys' School.

girls' school. The former is new and admirably adapted in all its arrangements for school purposes. The latter is much older, but in good repair, and, with some slight alterations demanded by the convenience and comfort of the ladies in charge, can easily be converted into a home suitable in every way for the school.



Dr. Balph's House and Hospital.

Between these two buildings, and adjoining the girls' boarding school, stands a nondescript structure, put up some years ago, a piece of patch-work, and a monument lasting as the stones of that country to the peculiar ingenuity of the architect and builder. The upper story contains the living apartments of our physician, Dr. Jas. M. Balph, and the lower story will be fitted up and used, on his return from America, as a hospital. During the fortnight, including two Sabbaths, that I spent in this center of evangelistic work, nothing could be more gratifying than the attendance at the

mid week social meetings, public worship on the Lord's Day, and the admirably conducted Sabbath school. Everything went on as in one of our best organized churches at home. At all the services the singing was very hearty, and the preaching, if close attention is any evidence of excellence, must have been at once interesting and impressive. During the week the two schools of 123 boys and 140 girls were full of life. The leading text-book is the Bible. All the pupils who know how to read go regularly through the New Testament, and then take up the Old in connection with the "Seeker's Guide," an excellent manual of Scripture, returning to the New Testament and giving it a more thorough study. One morning the subject in regular course was the Parable of the Hid Treasure. The replies to questions that I asked or suggested were in advance of any

that a visitor would expect to receive from the children in a city mission school in this country, or from mission pupils in our own congregational Sabbath schools. For example: I asked, "What is the *Hid Treasure*?" The answer, promptly given, was, "The Gospel, or teaching concerning salvation." "Are we to seek this *Treasure* now?" "Yes, and we find it when we have the Saviour." "How are we to seek?" "By reading the Scriptures." "Can we understand the Scriptures without assistance?" "No," said one, "we need the Holy Spirit to enlighten and guide



Home of Lady Missionaries and Girls' School.

us." "How can we get the Holy Spirit?" "By prayer." "We need faith, too," said another, and, when asked, he defined faith as "Belief in the Son of God and trust in Him as a personal Saviour." This is a fair specimen. This remarkable familiarity of the pupils with Scripture truth, I mean the letter of Scripture, is easily accounted for. Like all Orientalists, they possess quick and retentive memories, though very defective in reasoning or thinking power. Connect with this fact their daily study of the Bible under the guidance of careful teachers and some of them being required, as one of their everyday studies, to learn the answers to the 4,000 questions published in connection with Bagster's edition of the Bible, and you will have an explanation.

I recall two facts which show more clearly and satisfactorily than any words of mine could do the excellence of these schools. The Greek priest at Metn, who is unwilling to have his parishioners send their children to the Protestant schools and does



An Applicant for School Privileges.

not hesitate to anathematize them from the altar for doing so, sends his own son, a fully to all its restrictions. The Moslem governor,* who will not allow school work



Hatoun Yuseph.

Renah Halafey.
Giyeh Achmad.

Debe Achmad

lad of sixteen, to our boarding school in Latakia and requires him to submit cheer- to be carried on in the villages, sends his

*Another governor has been appointed since I was there.

own daughters to our girls' day school in Latakia, where they are constantly under the influence of Christian teaching. The strange inconsistency of these men is splendid testimony to the efficiency of these schools, and I do not think it would be easy to overestimate their value as evangelistic agencies.

I will now invite you to go with me and visit Suadia, the other leading center of work in Syria. A horseback ride of seven hours will take us to Custal, where we will camp for the night. And what a night! Scarcely have we fallen asleep when the rain comes dashing against our frail canvas covering, which gusts of wind threaten every moment to carry away, while at irregular intervals can be heard close at hand the angry growl of thunder, and the murky night is lighted up with vivid flashes of flame. One could not help feeling, as he lay there listening to the war of elements: "The God of Glory thundereth," and He is the guide and keeper of His messengers. When will



Communicants in Boys' School, Latakia.

those who profess to be His servants and to believe in His mediatorial supremacy, stop chanting funeral dirges because of existing opposition to His cause and people, and dare sing pæans of victory in the very face of the foe?

We are early astir, and about noon the next day we dismount, after four hours in the saddle, at Kessab, where the missionaries usually spend the summer months. Here we find a large Armenian community, among whom the Congregationalists of the United States have done excellent work and have a good congregation. But we can only remain one night. As soon as possible after breakfast we are in the saddle, and, after six hours' ride, we reach our destination. We are in Suadia. Standing on the hill beside the Mission buildings



Home of Rev. J. Boggs Dodds and Boys' School.



A View in Orontes Valley.

and looking out upon the beautiful valley of the Orontes, with the blue Mediterranean in the foreground and Mt. Cassius rearing his bald head 6 or 7,000 feet above the level of the sea to the left, your eyes rest, not on a town, but a thickly populated country district. Perhaps there are within view 700 little one-storied houses, whose red-tiled roofs just show above the surrounding mulberry trees. Each of these



Home of Miss Meta Cunningham and Girls' School, N. View.

houses represents five or six men, women and children, whose lives are being consciously or unconsciously influenced by contact with our missionaries. And, besides, the mountains around are full of little villages, the home of Greeks, Armenians and Fellaheen.

At the foot of a garden or park thickly stocked with ornamental and fruit-bearing trees, such as nectarines, almonds, figs, oranges of two kinds, lemons, a Japanese fruit called yange-dinyehs, or in England the medler, and facing the buildings at the top of the hill, is the house where Miss Cunningham—an exceptionally fine teacher and whole-hearted missionary, who has recently joined our working force—lives with eleven little girls, whose spiritual training is her peculiar care. A boys' school of 48 pupils employs two native teachers, whose work is under the direction of the missionary in charge, Rev. J. Boggs Dodds. The whole of the forenoon and part of the afternoon are devoted to

religious instruction, and the pupils show great proficiency in the knowledge of the Scriptures. One class answered with commendable accuracy many questions on the historical parts of the Bible. "Why did God's people desire to have a king?" "Because they wanted to be like other nations." "Were all the kings that followed Solomon good men, as a class?" "No." "Are you sure of that?" queried the teacher. "Yes," was the answer, "they did much evil." Besides public worship on the Sabbath and the regular social meetings, Mr. Dodds conducts



Miss Cunningham's House—South View.

special services two evenings in the week in the homes of the natives, which are largely attended and promise good results. And Dr. Moore,* at his tri-weekly clinics, does not fail to press home on the hearts of those who are thus brought under his influence the special need of spiritual healing.

About an hour and a quarter west from Suadia is Seleucia, where Paul, with his companions, embarked for Cyprus on his first missionary tour, but where at present there is neither harbor nor sheltered roadstead of any kind, the old harbor having evidently been a dock, landlocked and entered from the open sea by a canal. The place is very interesting because of its historic associations and the remains of ancient grandeur to be seen there. The most remarkable of these are the ruins of a large aqueduct, a fine specimen of engineering skill, by which the water was gathered from the hills and con-

veyed to the city in abundant supply. The hillsides, too, are perforated with tombs, in which may be seen broken carved symbols, curious and instructive to those who are able to decipher and read their meaning. Some of these rock sepulchres are so large that you can ride into them without dismounting, and others are the dismal homes of families of men, women and children, whose spiritual condition recalls the story of the man who in the time of our Saviour had his dwelling among the tombs, and whom no human

skill could release from his bondage to the evil one, but was brought to his right mind by the saving power of Jesus Christ, prophecy of an hour when these and other degraded tomb-dwellers shall be seen, through the same grace, sitting at the feet of Jesus, clothed and in their right mind.

After a week spent very pleasantly in this field, we rode four hours north to Antioch, so noted in the early history of the Church, the very sight of the city recalling



Mount Cassius.

*Since transferred to Cyprus.

the commissioning of the first foreign missionaries. Situated at the angle formed by the union of the Lebanon running northward and the Taurus running eastward, near where the Orontes breaks through the mountain, Antioch, in the time of the apostles, boasted a population of 500,000, and was the foremost city in Asia for refinement and culture, wealth and social influence; not only the plains, but the rugged Silpian heights, covered with palatial residences and attractive public build-



Antioch.

ings. Here Christianity met vigorous opposition, and yet through the instrumentality of converts chased out of their homes by persecution, "a great number believed and turned unto the Lord," and so successful was the evangelism of that day that it is said there were in the time of Theodosius at least a quarter of a million people who professed to be followers of Christ. In what remains of this once flourishing metropolis, a town of 6,000 people huddled together on the left bank

of the river, the Irish and Scotch churches are carrying on a very successful work exclusively among the Greeks. In company with Rev. S. H. Kennedy I visited the day school in town, which reports an average attendance of 130 pupils. It is well-graded, and seems to be making good progress under the direction of a young man, a member of the Presbyterian Church, who was originally a deacon of the Greek Church, but was converted to Protestant Christianity at Sidon, and subsequently at-

tended the college at Beirut. I was glad, too, to take a silent part in the Sabbath services. At the morning school there were 101 present, and the prayer meetings, which in the absence of Dr. Martin are substituted for preaching, were fairly well attended. The subject was justification by faith, founded on Gal. 2:16. I noticed in these exercises, however, as elsewhere in Syria, the same defects that make our social meetings at home so ineffective as spiritual agencies, speeches of wearisome length

and manifestly lacking in propagative power, and prayers—well, long prayers, prayers such as an old minister found fault with, when he said to a good brother whom he had invited to conduct family worship in his house: "You first prayed me into a good frame and then you prayed me out of it." The connecting link between the work in this field and the American Mission is Mrs. Martin,* whose devotedness to Bible work among the women in Antioch is so familiar to the churches, and

* Mrs. Martin has since entered into rest.

to whose teaching and influence many in the fellowship of the Church there are said to trace, in the way of means and instrumentality, their first awakening and subsequent readiness to confess Christ. And my friend, Mr. Kennedy, the recently-appointed associate of Dr. Martin, vigorous alike in body and mind, thoroughly alive to the responsibility of his position, and eagerly interested in the success of the work, will certainly, under the blessing of God, reflect credit on the Church that he represents.

A carriage drive of eight or nine hours

on the water side is level, or slopes in gentle undulations towards the sea, while the northern view is bounded by a triple range of mountains, rising tier above tier, the highest and most distant capped with snow. A town of 7,000 inhabitants, founded as recently as the time of the Crimean War, influenced in a marked degree by its contact with Western civilization, and connected with Adana and Tarsus by a railway that runs for miles on the fertile plains of Celicia, Mersina is well-fitted to be, as it is, the center of our missionary operations in Asia Minor. Owing to the disturbed



Near Tarsus.

takes us to Alexandretta, a small and unhealthy town situated on a bay of the same name, but surrounded by a chain of mountains, wild and picturesque, that lends some measure of attractiveness to the place in spite of its squalor and filth. From this port we sail during the night to Mersina, Asia Minor. At the first glimpse of this place, as you reach the deck of the steamer in time to see the last shadows flee away and the sun light up the hill and valley scenery, you are ready to say: "A gem in very lovely setting." The land

condition of the country, all outside work was suspended during the winter in this field, except in Tarsus, where there was, at the time of my visit, a school of 30 or 35 Fellaheen children, which had not been in any way interfered with by the government. In Mersina a school of 42 boys, of whom 30 are boarders, is in charge of 2 native teachers.* To these children of varied nationalities the ordinary branches are taught, but special prominence is given to

*Now under the responsible supervision of Miss Dodds.

the Bible and Catechism. Two or three of them were memorizing the Testimony with proofs when I was there, and repeated one or two paragraphs with the same apparent ease as one of our children would repeat the twenty-third psalm.

There is also a very interesting boarding school of 13 girls, whose progress is a magnificent testimonial to the fidelity and diligence of Miss Evadna M. Sterrett. For two or three years she has had the assistance of Miss Jennie B. Dodds, who, in addition to school duties, spends the afternoon

in visiting the people in their homes, and talking with them on divine and spiritual things.

When in this field Dr. Metheny was alone, and, owing to the feeble condition of his health, could not be expected to attend to all the duties that demand the attention of a missionary. A good man and full of evangelistic zeal, he is looking forward to the rest-day to which self-denying labors always point, with its crown of free-grace reward.

One other field remains to be visited.



West Larnaca.

Embarking at 4 o'clock in the afternoon, we sail for Cyprus, landing in the early morning at Larnaca, about thirty miles southwest of Salamis, where Paul and Barnabas landed, with John Mark, on their memorable tour through the island to Paphos, now called Bapho, where Paul was instrumental in leading the deputy of the country to Christ and completely baffled Elymas, the sorcerer, a false prophet, in his efforts to turn him away from the faith.

At Larnaca, about a mile from the shore, on the direct road to Nicosia, the capital, pleasantly situated between the old and new town, is the little iron chapel erected four or five years ago, the only Protestant place of worship on the island, and capable of seating two hundred people. Here the Redeemer has set before us an open door of opportunity which no one can shut. The opposition of the Greek priesthood will be bitter, but He has an arm that's full of power, and going forth in His majesty no foe can resist His progress. The people, though at liberty to read the Bible, know nothing of its teachings. Even the priests, many of them kindly in disposition and hospitable, are strangers to its blessed truths and to a large extent in the dark as to what is going on in the great outside world. A gentleman who had to spend a few days in Bapho as the representative of an archeological society in Paris told me that, finding no hotel in the place, he was hospitably entertained at the home of the priest, an old man, who showed him no little kindness, but was so densely ignorant as to express the greatest surprise when told that there were Christian churches in London. There are also in the public offices of Cyprus many young men who speak English, their business requiring them to understand the language, for whose souls no one seems to care,



Central Larnaca and Pier.



Iron Chapel, Larnaca.

moral living and intelligent young fellows, whom any one characterized by the gentle-

ness of Christ and having the unction of the Holy One might hope to lead to the Saviour and into the shelter of His Church. The island is waiting for His law.

Nor could any evangelist well desire a finer place to live and labor. The climate is exceedingly healthy, notwithstanding the exaggerated stories that have been told about the prevailing malaria. Owing to the vicinity of marshes the natives are liable to fever in the irrigated districts of Larnaca and Famagusta, in the closing months of summer, but the same common-sense precautions taken in other countries will protect foreigners.

This ends the trip, so far as our Mission fields are concerned. Leaving Cyprus



Nicosia, Capital of Cyprus.



Island of Patmos.

after a visit of six days, we set out for Smyrna, to find ourselves in the semi-circular harbor of Rhodes early the next morning. During the day we passed Cnidus, where the wind caught the ship in which Paul was going to Rome and carried it to Crete. The sail through the *Ægean* archipelago, as we wound a constantly changing course among the islands, was surpassingly lovely, the landscape now shaded and then in rapid alternation richly

colored with purple and green, as a cloud floated lazily across the sun or its rays were flung in full force on the hillsides. About sunset we passed Patmos, an island much larger than I expected to see and crowned with a famous monastery that looks at a distance like an extensive fortress, but barren and rocky as when John, banished to it for the testimony of Jesus, put on record the Revelations of our blessed Lord.

I ought to say that the value of our Foreign Mission work is seen not only in the number of converts, but in many places you can detect an indirect influence that is brimful of encouragement. There are homes in which the mother, once a pupil in one of our schools, though never making an open confession of Christ, teaches her children the truth and probably takes them to God in prayer. I was told, too, of a man, once a pupil in our school, now a conscript in the Turkish army, who is most friendly to the missionary work, and only for the prohibitive attitude of the government he would give land and building for a school in the vicinity of his home.

But you will say: Did you see nothing lacking in the Missions? Yes, the same two grand defects that every one laments in the home churches are visible there:

1. A great want of spirituality. Many of the converts, instead of marrying Protestant girls, go, evidently for sake of a higher position in society, to the Greek Church for wives. The result is only evil. Certainly such alliances have no divine sanction and are strangely inconsistent with that separation from the world which is required of all who have yielded themselves wholly to God. It is hard to bend one's will to the will of God, yet that, to me, is the meaning of vital Christianity.

2. The other defect is a want of missionary self-surrender on the part of the converts. I expected to see the men who had been brought out of the darkness of heathenism into the new and beautiful light of the Gospel, true to the genius of Christianity and eager to tell the good news to others. But I did not. On the contrary, with few exceptions, no one seemed willing to teach

another unless he was paid for his services. Some, indeed, appeared to think that in these trying times their changed relations laid the Mission under obligation to support them.

When the home churches are distinguished for spirituality and each member is alive to his responsibility and active as an evangelist, we will condemn these converts in the Mission field, but not before.

I return from visiting our Foreign Mission fields with three great truths borne in upon my heart and graven there:

1. Gratitude to God that I was born in a land of Gospel light and privileges. Wherever I went there were darkness and squalor and servitude to sin, and the condition of the people, whether we consider the impurity of their lives or the testimony of God, hopeless and helpless, apart from the knowledge of Christ. Thank God for early Christian teaching and the holy environment of Christian homes.

2. Another fact impressed on me is the responsibility that rests on us to labor for the evangelization of the world. No one can contemplate sorrow and misery, degradation and vice, as it can be seen only in a country where false religions prevail, and then ask himself the question: "Has the heathen world any claim on me?" These are days when the Church of Christ is calling for the help that every one of its members can give, and there ought to be more frequently such reasoning as this: "I dare not hesitate to undertake that task;" "I dare not withhold the money needed for this missionary enterprise." Are we doing all we can? I am sure we are not doing all we could or should to reach the lost with the message of eternal

life. When I think of the Waldenses, with less than 20 congregations in the valleys of the Alps, sending 40 missionaries into the larger towns of Italy, and when I read of the Moravians, only 33,000 strong in Britain and America, giving five dollars a head for foreign missionary work, having one in every 60 of their members in the foreign field, and claiming 93,000 converts in heathen countries, I am ashamed of the Covenanter Church, and hope we will yet be aroused to take our proper place in the grandest enterprise of the 19th century. I wish to emphasize the fact that those who have gone forth have gone to do your work and mine. Apart from the personal call, they are simply doing what all of us, as consecrated followers of Christ, are bound to do. The command of the risen Lord is "Go," and by His authority, and by all the motives that enforce it, we are under obligation to "go." Those who are sent forth go as our representatives, to discharge, amid toil and peril, the great claims of God and man which rest on us who remain at home. Surely, then, it is only right that they should have a central place in our hearts and an abiding place in our sympathies and prayers.

Some years ago a vessel was wrecked on the southwest coast of England. Sailors could be seen clinging to the rigging. A lifeboat was launched and away went the rescuing crew, and they were gone for a long time. Night came on and the people kindled fires along the shore to guide them safely on their return. At last, after weary hours of waiting, the boat could be dimly seen in the distance, and, as it neared the coast, a great, strong man named John Holden shouted to the captain: "Have

you saved the men?" "Aye, aye," was the reply, "we have saved them." And all hearts were thrilled with joy. But when the boat reached the shore it was found that one man was wanting. He had been left clinging to the mast. "Why did you not save him?" pleaded Holden. "Why did you not save him?" "We were not able," said the captain. "Our strength was exhausted, and it was necessary for the safety of those we had rescued to return at once." "But you will go back for him—you will not leave him to perish there?" "No," was the answer, "we can't go back; the storm is too fierce. No boat could live five minutes in the vicinity of the wreck. We would all be lost in the attempt." John Holden threw himself upon the shingle, and with a voice louder than the storm, yet tremulous with emotion, prayed that God would put it into the hearts of some of the men there to go to his rescue. No sooner had he risen to his feet than six brave men volunteered to go with him on that perilous errand of mercy. But as they were about to start, his good, grey-haired mother came rushing down, and, throwing her arms about his neck, cried, "John, you can't go. What shall I do if you are lost? You know your father was drowned at sea, and it is more than two years since your brother William went away and he has never been heard of since. No doubt he has been drowned." "Mother," was the calm and trustful answer, "God has put it into my heart to go, and if I perish He will take care of you." And away he went and his brave companions. And they were long away. The night was dark. Nothing could be seen but the signal lights along the shore,

and nothing could be heard but the moaning of the waves upon the beach. After a long time the boat came in sight, and the people on the shore shouted as with one voice: "John, have you saved the man?" Out of a glad heart the answer came floating back: "Yes, we have saved the man, and run, tell my mother it is brother Will that we have saved." There are brothermen, the wide world over, ready to perish, and we should hasten to save them, if we die in the attempt. There is far too much talking about the responsibility of working for God, and far too little about the more awful responsibility of refusing to work for Him, when He is calling us to do so.

3. I feel more intensely than ever the impossibility of accomplishing the task assigned to the Church without the promised outpouring of the Holy Spirit. Not unfrequently in the apartment house where I live the electric bells will not ring. Everything seems to be all right, and, if you call in an electrician, he will tell you that the wires and bells are in good condition. "Well," you say, "what is the matter?" "Why," he replies, "the battery is exhausted. Power is wanting." All that is needed in order that the electric current may secure the desired result is to have the battery recharged. So in order to effective evangelism the Church of to-day needs to be recharged with the electric power of the Holy Spirit. Many are filled with anxieties about the work of our

own denomination. They seem to think that in order to accomplish greater results for God, we need a larger membership, greater worldly wealth, and a higher social position. That's not what's the matter with us. That is not what we need. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Looking to the unseen throne of the Exalted Mediator, and waiting for the promised effusions of the Holy Spirit, it is our privilege to say with Paul, "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." I fear that this truth is too little recognized by Christian teachers and preachers in the present day. One who was very successful as a soul-winner writes, and there is peculiar solemnity and impressiveness in his words: "If we have the joy of the Holy Ghost within us for our pleasure, we too frequently are content to rest there, and do not seek special and divine empowerment for service." He says: "The Spirit gives us power to be witnesses for Christ. I had preached 200 sermons before I learned this truth. There was the sound of a going in them, but not much going. They brought some praise from men, but alas! scarcely a soul for God." O for this baptism of power.



THE CHURCHES are reminded that the success of the Foreign Missions demands much prayer and self-denying liberality.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

SUADIA, SYRIA.—The attendance at the schools in this field is in advance of that of any previous year. Miss Cunningham, writing November 4th, says: "We have taken in all the Fellaheen children there is room for, and still they come."

MERSINA, ASIA MINOR.—In a letter dated October 17th, Miss Jennie B. Dodds writes: "Our schools opened with twenty-five girls and twenty-seven boys. We are expecting more in a few days, and will probably have some Fellaheen children from Tarsus. Miss Sterrett has charge of the girls and I of the boys.

. . . Dr. Sterrett Metheny enters into the medical work with a great deal of energy. He holds a clinic every day and his time is fully occupied.

. . . I am truly very happy in my work, and I believe all the rest are. We have enough annoyances to remind us that these people are all human and that we also are, by nature, the same. For instance, at the opening of school a poor Fellaha woman with five children came along. They came from the mountains down by Latakia, and had given the captain of a sailboat an old bed comfort to bring them up here. They did not have enough clothes, ragged as they were, to cover their bodies. They found their way to the Mission, however, and pleaded to be taken in. We did not hesitate about four of the children, but the mother and infant we did. She begged so hard, however, and said she would do any kind of work if we would only take her, that, being of the race she was, we decided

to receive them all. We washed and clothed them the first thing; everything went nicely for a week, when the oldest boy had to be punished. The mother was like a wild creature, and made things lively for a little while, and said she would leave. We told her she would have to go in the rags she came in. All right, she would go. She soon adorned them all in their old clothes and was ready to be off. I went down to reason with her about going out in the beginning of winter with her little ones, and tried to show her why her boy had to be corrected, etc. She said: "Isn't God above, and can't we beg?" I admitted God was above and I supposed they could beg, but tried to show her that it would be wiser to remain. All this time the little girls were hanging to me, saying they wanted to stay with me. The mother, after a good deal of talk, wanted to kiss my hand, and said if they didn't find a better place they would come back. They went as far as Tarsus and did not find "a better place," are penitent and want to return. We were willing to take the four children, but the mother's place had been filled. I could not help shedding tears when I saw the poor, miserable creature going off and not realizing what she was doing.

CYPRUS.—Rev. Henry Easson, writing from Larnaca, under date Oct. 26th, says:

Although we have not yet been able to get many Greeks to come to the chapel, God has provided audiences for us from another quarter. You will have learned from the papers that many Armenians

are leaving Constantinople and other parts of the Turkish Empire. Many of these refugees have come to this island and a large number are in Larnaca, among them three families and two single men, who are Protestants. We have arranged a Turkish service for them at 9 A. M., and the attendance averages from 20 to 25.

There are also Druses who were exiled to Crete, and, when sent out to fight and kill the Christians, they deserted and joined the Christians. After the settlement of the Cretan troubles, the Greek Government sent them thus far on their way home. They are afraid, however, to go openly into Turkey, and are waiting here for the way to open. We have arranged an Arabic service for them and others who understand that language. . . .

Last Sabbath we commenced a Sabbath school at 3 P. M. Dr. Moore had a class of six pupils in English, M. Daoud conducted one of ten in Turkish, and I had a class of two in Arabic, making a total attendance, including teachers, of twenty-one. At 4 P. M. I preached in English. In this way our Sabbaths are pretty well filled up, and we trust that the Lord who has promised that His word will not return unto Him void, will cause the seed sown to bear fruit unto everlasting life.

These refugees, both Druses and Armenians, are most of them poor, and, when they fled for their lives, they had to leave what little they had. If we had some of the money that people are giving to the Armenian relief fund, we could use it both to their profit and that of the Mission. The Mission property needs grading, enclosing, etc., and these poor men could be employed to do most of the necessary work. And I think this would be a wiser

way of helping them than by giving money as charity.

These Armenian refugees have some twenty children, and they wish a school for them, one of their number, a young man of eighteen, son of the Protestant pastor at Marash, agreeing to teach for seven dollars a month. Can anything be done for these children?

CHINA.—The following paragraphs are taken from a letter recently received from Rev. I. A. Robb, of Canton, written October 17, '96:

. . . Perhaps you would like to know just what work we have done. After a few months practicing the tones and learning some colloquial phrases, Mrs. Robb and I began to read the Gospel by John. Of course every character is to learn, and at first it was slow work. We spent most of the summer on that Gospel, and when we went to Macao in September we knew nearly all in it. Since returning we have had a much greater capacity for work. I have reviewed John and begun on Mark. In seven days I have read five chapters and learned all the new characters. The next chapter has thirty-six new characters, and ten characters a day is as much as we can acquire. I hope to be through with that Gospel before you get this letter, and when we have those two Gospels we know two-thirds of the characters in the New Testament, and can soon finish it.

. . . Just now we are all sorry at the fear of losing our consul. He has been here for fifteen years and has always been a helper to the missionaries. He is now lying at Hong Kong with cerebral hemorrhage, which with a man seventy-five years old is not likely to be easy to manage.

After two or three years, when our work has advanced to a point where we can fully appreciate the meaning of methods, I am going to ask for a long enough furlough during the hot months to visit some of the Missions of the North and learn what I may. However, that will be for the future. Now for some things concerning the present. We have, as yet, no idea of where we will locate our work. The question with which we have to deal now is just this: Can we locate work in the interior and carry it on without a base of operations at a port? All the other Missions have work either in Canton, Hong Kong or Macao. From these they work out into the country. If there is trouble in the interior they have a place to come to. If anyone gets seriously ill he can be brought where care and treatment are available. If we could take the work entirely into the interior the advantage would be very great. We could place our whole force in one spot, and it will all be needed to properly man a station. We would have an independent center for work, free, or nearly so, from the drawbacks of less conservative Missions. At the same time there is the risk, always an unknown quantity, of an outbreak that will compel us to come to a treaty port. No other Mission as yet has tried it, yet we feel somewhat disposed to attempt it. I spoke in a former letter of some work in Canton. Unless we expect to have a permanent work, it will hardly pay us to rent a chapel and work for a short time for the practice, as I had thought of doing. A chapel would cost about \$250 a year, and a helper into the bargain. Yet I feel that we ought to have practice in some way before beginning work in our own permanent field. Mis-

takes are very easy to make in China and very hard to undo. Nevius, after his first six years, left his field and went to a new place entirely to escape the evil influence of the mistakes of his early days. I may say that there is a large district lying in the triangle made by Hong Kong, Canton and Macao that is almost wholly untouched. It is a great silk country. From its location, I judge the opposition to foreigners is intense. I think there is one chapel in the whole district. The Presbyterians have suggested that we occupy that field, taking Whampoa for a base of operations. It is a needy field, but, no doubt, a very difficult one.

Our present plan is to devote the fall and winter to earnest study, and after Chinese New Year we will spend some time in prospecting and try to determine definitely where we will locate. However, there is this contingency, which in China is a very large one: We may not be able to get where we want to go. The Presbyterians spent ten years trying to get into Lein Chow. At last they built in a country village ten miles away and now, after five more years, are getting a start in the city. The Christian Alliance Mission aims to work in Kwong Sai. They are locating wherever they can find a place. You may be a little surprised to learn that, in the face of existing treaties and especially recent grants, the mandarins at some places have issued proclamations forbidding anyone either to rent or sell property to the foreigner under threat of punishment so dire that no one dare to grant any favor, even if disposed to do so. When I add to this the fact that we are entirely inexperienced in Chinese diplomacy, dependent entirely on the generosity of other Mis-

sions for workers, you will understand that our work for the first few months, and maybe for longer, will have to be largely venture. I think that in a short time I will begin to teach some in the Presbyterian Church at Kuk Fau. They are always glad of workers. I can do it without its interfering in any way with my study, and it will give some much needed practice in dealing with the natives. I hope as well to do some little good, and if I make mistakes I will be sorry for Kuk Fau, but glad that the mistake has been made where there is an established work, rather than where it might give a wrong direction to the whole plan of work.

. . . I am ignorant of the intentions of the Board as to the force they expect to put on this field, but suppose they will do all the opportunities and the Church's liberality will allow. I think that if a good physician could be sent out now, so as to get a start in the language as soon as possible, he would be worth, perhaps, as much as all who are here in getting a place. A physician can open doors that are seemingly closed to every other influence. Of course, the Spirit can open doors for us as He has for many others without any aid from medicine, but, if the conditions were such as to warrant sending another missionary, I would suggest that he be a physician. For the present, and indeed always in opening new fields, a male physician is worth several women. Where the work is started the women are doing splendidly. Here in Canton the lady missionaries go to any part of the city, at any hour of the day or night, without fear or molestation. There are almost periodical outbursts of ill feeling, when it is not wise for anyone to go in the streets more than necessary, but one who

has become accustomed to the Chinese, and knows how to manage with them, is quite safe.

. . . I feel more and more the need of "power from on high." It is as manifest here as any place on earth, that where the Spirit is given the Lord's work is being done and souls are being saved, and without Him all the work does not awaken the sinful soul nor make any change in a sinful life. Knowledge may increase and men know what they ought to do, but what does it avail if they be dead in trespasses and sins? We want the Church's prayers that the spirit of power may be given to every missionary, and that in every land, not forgetting personal petitions for those in Turkey and China and the home land, who are of the covenanted body with themselves. I know there are people at home who are living close to God, who have power with Him, and they can help us by asking God to help us.

AFRICA.—Mr. Pilkington, missionary of the C. M. S., thus summarizes the position in Uganda:

"One hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read His Word; two hundred evangelists and teachers entirely supported by the native church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives—all this in the center of the thickest spiritual darkness

in the world. No less than 2,921 adults were baptized during last year, besides 600 children of Christian parents. The work is spreading not only through the provinces, but beyond the bounds of Uganda proper."

Another missionary from Uganda, Mr. Roscoe, in replying to a question about Mwanga, the king, replied, "That there was no reason why he should not develop into a great Christian king like Khama. He is only thirty-five years of age. He has several times been on the verge of accepting Christianity. He regularly attends our services. We who have helped in teaching him know that there could not be a quicker or more intelligent pupil. Taking the Waganda as a whole, they would compare favorably with any European nation in the matter of intellect." Mr. Roscoe says that nowhere on the globe is there a more hopeful Mission field, and everyone must rejoice that the country was not allowed to drift back into heathenism, but was placed under a British protectorate.—*Missionary Herald, Ireland.*

MADAGASCAR.—The latest news from this Island Kingdom is, that while in the capital there is great activity and perfect freedom for all kinds of work, yet outside there is a serious revolt against French authority. Hostility toward Christians is being manifested somewhat, including all who are associated with foreigners, though they be not French. It is said that 200 country chapels have been destroyed; that teachers and evangelists have had to flee for their lives, and that Christians have had their houses plundered and burned.

The French Resident-General, who it will be remembered is a Protestant, at a large assembly held in May, made an

address, after the Queen had herself spoken to her people, in which he declared that there should be complete religious liberty. The following is a translation of his declaration as given in the *Chronicle* of the London Society:

"We guarantee liberty of conscience and freedom of worship. This liberty has been proclaimed in France for a century. We affirm the same principle here no less than in our own country. The Protestants, Catholics, and other sects, with their schools, will enjoy equal protection under our laws, and it will be contrary to our custom to favor any of them, and much more so, to persecute any."

The deputation sent by the Paris Missionary Society to Madagascar, consisting of pastors Lauga and Kruger, have accomplished an excellent service in replying to the assertions of the Romanists, that there were no French Protestants, and that the Malagasy would all have to become Roman Catholics. But these two French Protestant pastors by their addresses, given day by day in a great number of places, have awakened a great enthusiasm among the native Christians, and convinced them that they could hold fast to the faith which they have accepted from the English missionaries.—*Missionary Herald.*

AT HOME.

NEW ALEXANDRIA, PA.—The Young People's Mission Band of R. P. Church, New Alexandria, was organized on the evening of September 24, 1895, with eleven members. During the year we have held eleven meetings, with an average attendance of nine. Our meetings were opened with devotional exercises, which consisted of singing Psalms, reading the Scripture and

prayer. Then followed select reading, essays, recitations, etc., and the orderly transaction of business. Thirteen new names have been added to our number, making in all twenty-four members. We have held seven public socials, from which we realized \$133.67, besides cultivating a social spirit throughout the congregation. We also sent as a thank-offering five dollars to Dr. Balph's work in Syria. Our money has been raised by initiation fees, annual dues, free-will offerings, and benefits derived from socials, of which we have subscribed \$100 for church repairs. God has been good and kind to us the past year, in that none of our number have been sorely tried or afflicted, and we have been prospered in our labors. Should not this be encouragement for us to do more and better work in the future, cultivating more of a missionary spirit towards all with whom we come in contact?

SAMUEL C. STEELE, *Sec.*

TREASURER'S REPORT OF YEAR BEGINNING

OCTOBER 1, 1895, TO OCTOBER 1, 1896.

Initiation Fee.....	\$5 50
Yearly Dues.....	13 55
Donated to Society.....	3 25
Amount from Socials.....	133 67

Total \$155 97

Disbursements 41 59

Balance \$114 38

Amt. promised by Society toward

fixing the church..... \$100 00

Balance in Treasury \$14 38

Respectfully submitted,

MARY A. BROWN, *Treas.*

BOSTON, MASS.—Fourth annual report of

the Ladies' Missionary Society of the 2d R. P. Congregation, Boston:

The Society during the year ending November 1st has held twelve regular meetings and two called meetings. Our membership at present is eighteen, with an average attendance of five. Our meetings have all been pleasant, time being spent in devotional exercises, reading missionary selections and personal letters from workers in the field.

Our work has consisted in preparing clothing for our Southern Mission, the result of which was a barrel containing clothing sent November 6th, and in helping as far as we can the needy in our own congregation.

Our meetings have not been as well attended as in former years, owing to sickness among members; but as we enter upon the work of another year we trust that God's blessing may rest upon our efforts, that with loving hearts and willing hands we may work for the spread of the Gospel of Christ, both in our own congregation and in the home and foreign field. May we each one consecrate ourselves anew to His service, feeling that it is more blessed to give than to receive. And may it be said of each of us at the last, "She hath done what she could."

MRS. T. McCLOSKEY, *Sec.*

NEWBURGH, N. Y.—Resolutions of the Y. P. S. C. E., 1st R. P. Church:

It hath pleased our Heavenly Father, "in whose hands our times are," to again enter this portion of His vineyard, and on November 3d gather another of the ripe ones from our midst. This time a mother in Israel has been taken: Helen Gray Frazer, the wife of our beloved elder, John A. Frazer.

As a C. E. Society we feel deeply the loss of her presence with us. We shall miss her kindly, genial disposition as she went in and out amongst us. We shall miss her practical aid and sympathy in all our work as a Society, in which she labored so faithfully for the advancement of Christ's kingdom. 1st. In her individual life. 2d, In her home life. 3d. In her Church home. As it is the Lord's will that she leave us, "let Him do what seemeth Him good."

Therefore, Resolved, 1st. That we bear testimony to her faithfulness while here with us. 2d. That we commend the sorrow-stricken husband, and the little children who have been so early in life deprived of a mother's care, to the care of our Heavenly Father, whom they did not forget in prosperity, and who has said, "Call upon Me

in the day of trouble and I will deliver thee." "No chastening for the present seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby." 3d. That as a Society and people we pray that these departures of our loved ones may be the means of uniting us more firmly in the spirit of peace and love; that we may be a greater blessing to those around us; that others may be raised up to take the places of those who have gone, and when the summons is ours we may be found not wanting, but waiting. Thus would we resign ourselves to the will of our Father and still press on in the work of Christ.

WM. D. FOSTER, }
D. W. ROSE, } *Com.*

MONOGRAPHS.

SIMULTANEOUS MEETINGS.

A committee representing the Foreign Mission Boards and Societies in the United States and Canada have issued the following

CALL TO PASTORS,

which we gladly publish, believing that the success of the missionary enterprise largely depends, under the blessing of God, on these chosen teachers of the people:

BELOVED BRETHREN: The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still enwraps nearly two-thirds of the population of the globe.

The "marching orders" of the Church are explicit and imperative. "Go." There is no suggestion of limitation. "Into all

the world." The terms are universal. "Preach the Gospel to the whole creation." Any narrower conception of the mission of the Church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the men and the means. Her responsibility has therefore proportionately increased. Yet, in fields long occupied, and white unto harvest, the laborers are all too few. The established work is crippled. Reinforcements are needed. Advance is impossible until gifts are enlarged; while the Church at home is suffering from the very "heresy of inaction."

In the hope of quickening the Church to

a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of Missions, we issue this appeal; and, with the cordial co-operation of the Foreign Mission Boards in the United States and Canada, and of the Evangelical Alliance, we suggest the enclosed "Plan of Campaign."

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a missionary pastor there will be a missionary church. The plan contemplates *united* action. It seeks a concentration of Christian thought on the theme of paramount importance. It aims to secure the cumulative force of a series of meetings. To insure the attainment of these ends, we ask your prayerful and hearty co-operation.

Yours in fellowship of service,

J. R. DAVIES, D. D., *Chairman.*

E. E. CHIVERS, *Secretary.*

PLAN OF CAMPAIGN.

1. A Sermon on Missions from every evangelical pulpit on Sabbath, January 10, 1897.

The Evangelical Alliance has designated this day on its Programme for the Week of Prayer for preaching upon the Great Commission. Matthew xxviii., 18-20.

2. A Mid-Week Prayer Meeting for Missions. It is earnestly desired that the prayer meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. District Missionary Rallies in the larger cities, on Thursday evening, January 14th. For this meeting let the city be divided into districts, and a Local Com-

mittee appointed in each district to make all necessary arrangements.

4. An Interdenominational Mass Meeting in the interest of Missions. We suggest that on Friday evening, January 15th, unless some other evening be better suited to local convenience, an Interdenominational Mass Meeting be held in the largest hall or church in every town in the United States and Canada. In arranging for this meeting, do not wait for some one else to move, but confer at once with brother pastors, and select the most efficient laymen in your city or town to serve with you on a Committee of Arrangements. Be sure also to enlist your Young People's Societies in this movement, placing as much responsibility upon them as you think advisable.

THANKSGIVING PROCLAMATION.

"The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices. To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication. Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 26th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land. On that day may

all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation, and our deliverance from every threatened danger, for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us. And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor. Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord."

With what a thrill of gratitude and joy must every loyal follower of Christ have read the foregoing proclamation. In words of peculiar simplicity and force, and with the air of one who realizes that he has access to God only through Jesus Christ, the President calls this nation to worship "through the mediation of Him who has taught us how to pray." The name of Grover Cleveland will pass into history as that of a man who had the moral courage, in his official capacity as the Chief Magistrate of the United States, to confess Christ as a "priest upon His throne." When the great truths embodied in his proclamation control the heart and life of this great nation its whole influence will be thrown on the side of righteousness, and, electric with Christian thought and energy, it will lead all other nations in the evangelization of the world.

THE WRECK OF THE DAYSPRING.

Mr. A. K. Langridge, of "Aniwa," Southend-on-Sea, Essex, England, has sent us the following picture and letter,

MISSION SHIP TO THE NEW HEBRIDES.



WRECKED OCTOBER, 1896.

which will call forth the prayers and practical sympathy of all readers of the *HERALD OF MISSION NEWS* who met the veteran missionary, Dr. John G. Paton, during his visit to this country, or have read of his devoted labors in the New Hebrides:

DEAR SIR: With deep sorrow we write to give you the earliest possible intimation of the terrible disaster that has befallen our work. *The Dayspring*, our little Mission ship, so recently built and sent out to the islands, is a total wreck!

Our news is very meagre at present. A Reuter's cable from Sydney states the bare and dreadful fact that our vessel struck on a rock off New Caledonia, and was lost. The captain and seven men are said to be saved, but the second of the ship's boats, containing nine men, has not yet been heard of. There were no missionaries on board, as they all went out on the two previous voyages. Sincerely as we mourn that there are no tidings of the second

boat's crew, yet we see God's merciful providence in sparing the lives of our beloved missionaries.

The Dayspring was timed to leave Sydney on the 25th of September with three months' provisions for the Mission stations, and the mails, etc., so that she was wrecked probably about three weeks ago.

Everything now lies buried beneath the deep, and our bright hopes, so far, are quenched. Our hearts ache, especially for the dear, aged missionary, for the ship was the child of his ceaseless prayers and labors these many years, and we fear for his health under this crushing blow.

As to the future, we can say nothing at present. Of course food *must* be sent out to the missionaries at whatever cost, and our friends in Australia will doubtless charter some vessel at once, to serve temporarily until a decision shall be arrived at by the Synod on the islands and the churches concerned, with whom alone rests responsibility for the next step to be taken. We trust that all the friends of our work will realize that our needs do not die with the ship; indeed, it is not unlikely that they will be increased, at any rate temporarily. Our vessel was insured in Australia, but we do not know for what sum. A remarkable letter has, however, reached us since the news of our loss, enclosing £1,000 towards buying or building another vessel! Our hearts are thus filled with wonder and gratitude, and we feel sure God is showing us that He will provide for His own work. This generous sum, and any others that may come to us, we shall receive and hold, while waiting instructions from abroad, on the same conditions as before, viz., that if not required for this

express purpose the money shall be returned to the donors, or utilized only as they in each case may direct.

Earnestly seeking an interest in your prayers and sympathy in this time of special trial in the history of an always difficult but marvellously successful Mission,

I remain,

Yours very truly,

A. K. LANGRIDGE,

Hon. Organizing Secretary.

Since the foregoing letter was written the following cable message has been received:

“BRISBANE, November 1.

“The missing boat of *The Dayspring* has arrived at Cape Capricorn with her nine occupants all safe. The men suffered great privations, owing to the loss of their provisions through the capsizing of the boat in a heavy sea.”

We learn with sincere sympathy that the whole of Mr. and Mrs. Frank Paton's furniture, with all his books and prizes, their wedding presents, etc., have gone down in our wrecked vessel. They have been living in their empty wooden house, awaiting with hope the arrival of these articles to make their lonely station on West Tanna like home.

ARE MISSIONS A FAILURE?

We believe there are no more trustworthy witnesses than the missionaries themselves, but we do not appeal to them now. Nor do we give the testimony of deputies sent out by the churches to report, nor of travelers directly interested in the Mission cause, although the information they bring back with them is of perfect credit and of the utmost value to societies and churches

at home. We bring forward now the testimony of statesmen and administrators who speak of what they know, and, if they speak at all, cannot help testifying to the manifest and undoubted success of the Christian Missions in heathen lands. Missions in India have often been unfavorably criticised. Here are to begin with two witnesses of authority, intelligence, and impartiality, inferior to none in our great Eastern Empire, who shall be all the more worthy of credit that they are the bearers of honored family names.

The Earl of Elgin, Governor-General of India, addressing the Native Christian Association at Madras in December, 1895, said:

"I have only, in addition to what I have already said in reference to your work in the course of my speech, to offer you my congratulations on a very remarkable record of progress. I do not think it is inconsistent with the strict impartiality which it is my bounden duty to observe between all religions in this country, to express my gratification at finding the natives of India who embrace the religion which I myself profess qualifying themselves for good and useful lives. You have spoken of the benefit which some of your number have received from the educational work of missionary agencies. I should just like to say that in the last few days I have seen instances of schools crammed to the doors with pupils of every denomination, evidently in the full confidence that no undue influence will be brought to bear upon them by the Christian men in charge of these institutions. I agree with you that in this respect a true, good, and philanthropic work is being done."

Sir Charles Elliott, Lieutenant-Governor

of Bengal, whose name has often appeared in our pages as a warm supporter of the Darjeeling Mission and a true friend of our missionaries, in replying to the farewell address of the Calcutta Missionary Conference presented to him on his retirement from the high office he has held, and on his departure from India, spoke as follows:

"I can candidly say that among all the addresses of farewell which I have already received, or am to receive in the next few days, there is none which has given me such sincere pleasure, or the absence of which would have proved a source of greater regret. You have accurately expressed the difficulty of the position in which a Christian Lieutenant-Governor is placed, bound as he is by the orders of the Queen to abstain from any directly proselytizing act. For it is impossible for us to shirk or conceal the feeling that our own religion is the one which we consider pre-eminently excellent, and that the morality of our faith is what is most desirable for this country. I am glad to have the opportunity of saying a few words on educational matters to men who, like yourselves, take a prominent part in the promotion of education. I have long inculcated the idea of boarding-houses for the Calcutta Colleges, so that those boys who do not live at home with their parents or guardians should be obliged to live in well-arranged houses, where they would be boarded and looked after, and escape the evils which seriously threaten our youth in large and populous towns. And yet it is only this year that an enlargement of the Eden Hostel has been begun. The Oxford Mission have co-operated with me in this movement, and last year they started a boarding-house under the direct supervision of one of their

members. I leave this important question now to you, gentlemen, and look to you to help in carrying out the project, not only by attaching boarding-houses to your own institutions—such as the two great Scotch Church Colleges, and the London Missionary College, and the Church Missionary School—but also to the unaided colleges—such as the City and Ripon—where so many of our young men are taught. With regard to special missionary work, I have both hereditary and special personal reasons for interest in it, and I am glad to think that I have been able to testify emphatically from time to time to the utility and importance of your labors, and the self-denying lives led by missionaries. It is some gratification to me to think that I shall, after my return to England, be able to spread sound opinions of missionary work, and keep down unreasonable expectations on the one hand, and unjust depreciation on the other.”

Our next witness to the value of Missions in India shall be the Hon. J. W. Foster, Ex-Secretary of State, United States, who visited India and China in 1894, and visited China again in 1895, when he took part in the Peace Negotiations between China and Japan. In an address delivered to large audiences in various parts of America he bears very emphatic testimony to the labors and self-sacrificing character of the missionaries. Speaking of India, which he traversed from south to north, meeting the Viceroy, Governors of Provinces, Native Princes, educated Brahmans, Parsee merchants, business men of European origin, and missionaries of all denominations, he said :

“Candor compels me to state that my first impression was one of disappointment that so little had apparently been accom-

plished toward Christianizing the myriads of people who inhabit this vast country. We saw the temples crowded with devotees, on festive days the streets thronged with multitudes of people participating with enthusiasm in the idolatrous processions, and on every hand indications of unabated devotion to the prevailing religion. Few of the native gentlemen we met were willing to admit that any progress, indicating final success, had been made. The prevailing testimony of the foreign residents engaged in business and commerce, and that of many British officials, was to the same effect. But a more careful observation of the people, a more thorough study of the institutions of the country, and of the changed conditions since the advent of the missionaries, led me to a different conclusion, to wit, that advance toward the Christianization of the country was apparent, and that the progress of Missions was, under the circumstances, all that could reasonably be expected.

“In comparing India at the beginning of the century with it to-day, a great improvement is to be noted in the moral and social conditions. The prohibition of human sacrifice and torture in the religious rites, of the burning of widows, of the killing of female children, and the efforts at reform in the practice of child-marriage, are all the direct result of the exposure and condemnation of the missionaries. The establishment of schools and colleges, which was inaugurated by the Missions, has created a widespread zeal for education, hitherto unknown in the land. The awakened interest of the Brahmans in the purification of their religion and the efforts of reformers to establish a Hindu worship more in accord with the enlightened spirit of the age, are

the direct outgrowth of the preaching of the Gospel of Christ. If not a single conversion to Christianity could be recorded in the past century, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries and the money contributed by the churches for their support.

"But the record of conversions is one of which the missionaries need not be ashamed, nor should it in any degree diminish the interest or contributions of the churches."

The same witness bears the most cordial testimony to the success of Missions in China. Recalling the beginnings of Protestant work in that vast empire more than fifty years ago, and pointing out that little progress was made till the occupation of Peking by the British and French armies in 1860 and the Treaties resulting therefrom, he goes on to say :

"A special feature in the Mission work of the world, to which great enlargement has been given in late years, is the medical missionary. We found that in China, where the science of surgery is almost unknown, they were proving a most helpful adjunct of the work, a door of access to the people not otherwise reached, a ready means of overcoming prejudice and opposition. I am pleased to bear hearty testimony to the scientific attainments and the Christian zeal of the male and female workers in this department, and to commend the field as one which can never be overcrowded by the Church at home.

"I was particularly interested in the educational work, which gives hopeful promise of usefulness in the future, in furnishing a supply of educated and trained evangelists and teachers for the great work which is

opening up throughout the land. At Shanghai it was my privilege to attend the opening in February last of the new buildings of St. John's College, under the auspices of the Episcopal Church of America. The opening exercises were attended by the high native magistracy and officials of the Province, and the commodious chapel was filled with the Chinese students and their friends. At Peking I was called upon to address several hundred native students, male and female, crowding the large Methodist University Hall, many of them approaching mature years, constituting all grades and departments of study, embracing the academic, collegiate, medical, and divinity schools. As I looked over those large audiences at Shanghai and Peking, composed almost exclusively of Chinese Christians, and remembered that similar audiences could be collected in many other parts of the land, my faith in the conversion of that vast empire in the not distant future was greatly strengthened."

We give two of the closing paragraphs of this remarkable address :

"I met several hundreds of missionaries during our tour, and found them all hopeful—sometimes impatient at the result of their own labors, but never despondent as to the ultimate triumph. The answer of the sturdy Scotchman I found in one of the high valleys of the Himalayas is strongly impressed on my memory. He acknowledged that he had made little progress during his residence in his secluded field, but the Gospel, he said, was surely undermining Hinduism, and God in His own time would bring about the great change sure to come, possibly not in his time, but he would do his duty, that his successors might share in the triumph.

"The Church which is not a whole-souled and thoroughly organized missionary society fails in the great object of its existence, and the member who is not praying and not giving of his means as the Lord has prospered him for the success of Missions is an unworthy member."

Our last witness shall be Li Hung Chang, Grand Secretary of State, Peking, confessedly China's greatest statesman. Bishop Hendrix, of the Methodist Episcopal Church of America, in recounting his recent travels in Corea, Japan, and China in *The New York Independent* tells of an interview he had with Li. "Li Hung Chang showed much interest in the work of the missionaries in China. On his asking how many American missionaries there were in China, and my replying some six hundred, including the women, Li began to ask especially about those engaged in school and hospital work, as well as about the number and location of the schools and hospitals. He spoke at some length of the great service which both the schools and hospitals of the missionaries had been to China, and how much they needed yet more. Having twice asked, 'Can't you persuade the American people to send over more teachers and physicians?' I replied, 'If all were like your Excellency, it would be much easier to send over more.' The great Viceroy then said, with much emphasis, '*Say to the American people for me to send over more for the schools and hospitals, and I hope to be in a position both to aid them and to protect them.*'"—*Home and Foreign Record*.

MALAGASY MARTYRS.

Ratsimikotona, an untrained evangelist, who had superintended six churches in the Vonizongo district for about twenty years,

had to leave his work because of the inrush of armed rebels, who gave quarter but seldom to evangelists, pastors, or teachers, burnt the churches, and sacked the towns that did not submit. The people, especially the law-abiding, had been disarmed by the French, so they had to flee to the caves which had sheltered the Malagasy Christians of a former day. However, after consultation with the authorities, the evangelists were asked to return to their districts, and to tell the people that, if they returned quietly to their homes, no injury would befall them; but if they refused they would be counted rebels. Ratsimikotona knew the fanaticism of the rebels, but relying on the promise of protection, he ventured back, and, at the weekly market, told the people what the authorities had said. To make his own words true, he returned to his own house. Two days following, a band of heathen madmen surrounded his house before sunrise, burnt in the roof and doors, and bound him and his two sons with cords. They were conducted to a camp some two hours away; there they were offered their lives if they would "mingoso," or forswear their religion and Christ. "We will *never* deny our Christ, so do what you will," replied Ratsimikotona. His two sons suggested that money should be paid as ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray. It is God's will." The sons were silent, and dropped their heads in acknowledgment. It is uncertain whether they were tortured before death or mutilated after it; but gashes all over their bodies told a brutal tale. So died these witnesses for Christ.—*Missionary Record*.

A VIVID CONTRAST.

Bishop Ridley, of Caledonia, thus contrasts the Christian and heathen Indian villages along the Skeena River:

"In traveling on the river I stop at every village. In the Christian villages one meets troops of healthy, well-clad children, who fearlessly meet our gaze. The dwellings are either new or in good repair and full of modern furniture; the gardens fenced in; the roads not mere tracks. One sees signs of comfort, cleanliness, and ambition; one hears the school-bell and whirr of the sewing-machine, and after the day's work done music right and left, unless drowned by the volume of sound from the public hall, where the band practices each week-day evening all the winter through almost.

"The heathen are dirty, ragged, dispirited, and jealous of the Christians. To avoid treading in filth one must walk on the crooked trails with circumspection. The children stand at a distance huddled together. I have seen two, even in the biting blast of winter, wrapped in a single piece of blanket, their only covering! The houses are rotting, propped-up, and patched. Squalid within and dismal without, they truly show the moral and physical condition of their ignorant and superstitious inhabitants. These cling with a passionate resolve to the *yaok* or potlatch. 'That is our mountain,' say they, 'our only joy—dearer than life. To prison and death we will go rather than yield.' Yet this is their ruin. It is impossible to heighten the contrast between the Christless and the Christian people of the same tribes. Great is our present reward in seeing the elevating as well as saving effects of a pure Gospel. The things endured in the process are forgotten in the joy that abideth."

A POSITIVE DUTY.

Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but though Christ died—yea, rather, He rose again, and He has proclaimed His universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain eastern peoples; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child, on its death-bed, whispers the same holy Name.

If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Esquimaux—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages, a humble student of the life of Christ in the Word of God. Therefore our commission is plain and our duty is positive—to obey that last Divine command by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the Name of their Saviour Christ.—*Dean Farrar.*

PRECIOUS GIFTS.

It has been my privilege to send out specially to Dr. Paton lately a gift of £4 12s. 1d. from a poor family near here under circumstances of pathetic interest. The family circle has gradually decreased, as the seeds of consumption developed in the children on reaching manhood and womanhood, until now there are but few children left to the sorrowing parents.

The mother has clung with all the warmth of her Irish nature to such relics of the dead as she possesses in the little home. One special treasure was the sum of 7s. 1d., the last earnings of a loved boy who died seventeen years ago. There they lay, the very coins, year by year, in the very trousers pocket where he had left them. Each anniversary of the dark day the trousers are reverently unfolded, and mother handled and replaced the silver pieces—all tarnished now with age; and no pinch of poverty has been able to break the sacred spell.

On Dr. Paton's visit to Belfast two years ago the family were attracted to hear his story of the work of Jesus among the cannibals of the far isles. They never forgot that address; and when, six months ago, one of the remaining children, a daughter lay dying, she called her mother, and opening her purse presented its contents—five shillings—as her last bequest to be given to me to send to Dr. Paton for the cannibals. But there was still another dying wish. "Mother," she said, "don't you think the money in brother's pocket might do good if it also were sent to Dr. Paton?" What poverty couldn't accomplish, the love

of Jesus quickly decided. The coins were withdrawn and wrapped up ready. But there was yet another wish. Robert, her brother—a nice lad of fourteen—came into the room. Robert had for a long while been secretly saving every penny for the proud day when he should buy for himself, with his own money, a silver watch. A weak voice asked, "Robin, have you settled what you will do with the money you are saving?" There was a long pause, a battle was waging in that young heart, but at length the decision came, "Yes, I will give it to Dr. Paton." The dying face beamed with joy. "Oh, I'm so glad," she said, and she went home to be forever with the Lord.

I think God will surely reckon such precious gifts by the multiplication of heaven in the Day of Reward.—*Wm. Watson, in Quarterly Jottings.*

SELF-SURRENDER.

Absolute surrender! Let me tell you where I got this word, though I had used it often before. A few days ago, in Scotland, I was in the company of a devoted, godly man who has much to do with training workers. We were talking over the state of the Church, and I asked him what he thought the great need of the Church and what message ought to be emphasized. The answer came clearly and decidedly: "Absolute surrender to God is the one thing that must be preached as never before." So I desire to come to each of you with this message from God, "Are you willing to surrender yourself absolutely into My hands?"—*Rev. Andrew Murray.*

EDITORIAL NOTES.

Any one, not a subscriber, who would like to have this Illustrated Number, can secure it by remitting fifty cents for the Herald of Mission News for 1897. It will be given to every New Subscriber who asks for it, as a premium, but will not be sold separately for less than one year's subscription. All orders must be sent in within three weeks.

—We exceedingly regret that, owing to unexpected illness, this issue of the *HERALD OF MISSION NEWS* has been delayed nearly to the end of the month. Our readers, however, will accept this apology, and as cheerfully as ever aid us in seeking to keep alive in this way a missionary spirit in the churches.

—In reply to a question published last month an overwhelming majority of our subscribers have expressed the hope that we will not suspend the publication of the *HERALD OF MISSION NEWS*. Some have declared their preference for a weekly Church paper with a Missionary Department, while others have written that they would much rather receive their *MISSION NEWS* in its present form, as better suited for binding and preservation. Brethren, both in the ministry and eldership, for whose judgment we have great respect, have pointed out that if we desire to serve the missionary interests of the Church, we can do so much more effectively by means of a monthly paper under our own control than as department editor of a weekly paper. We thank those friends who have replied to our inquiry for their assurances of continued support and]for encouraging and appreciative words, which, to a laboring man, are often far more valuable than material aid.

—The *HERALD OF MISSION NEWS*, then, will be published for at least another year. Subscribers will realize the necessity of prompt renewals and of doing something to widen its circulation. It will be esteemed a great favor, too, if the ministers of the Church will send an occasional article on some aspect of missionary work, and thus enrich its columns and make the paper more worthy of general support. We do not know the number of families in the Church, but there must be some we do not reach, and we should like to make a monthly visit to each home.

—The price of this magazine is fifty cents. But subscribers in foreign countries and in New York City, if it is mailed to their address, will be expected to remit twelve cents extra, to cover special postage. Any subscriber wishing additional copies of the December number can have them at the rate of ten cents each.

—Our map of the Mission fields of the Reformed Presbyterian Church in Syria, the Island of Cyprus, and adjoining parts of Turkey in Asia, is now ready. It is about 60x65 inches in size, conforms, as already announced, to the best geographical authorities, and the workmanship is in all respects of standard quality. It accurately indicates, by distinctive legends, the

location and relative importance of towns and villages where schools are or have been in operation.

This map will be mailed, postage or expressage prepaid, to any address for three dollars. No one who is interested in the missionary enterprises of the Church should hesitate to purchase a copy, as the proceeds of the sale, after meeting the bare cost of production, will be devoted to missionary work on the Island of Cyprus.

—The following payments have been received from the young women of the Church toward the salary of their missionary for a fifth year :

Mrs. Mary E. Metheny.....	\$12.50	Mrs. Mary J. Dunn.....	\$5.20
Mersina, Asia Minor.		Quinter, Kan.	
Miss Hattie Lawson.....	2.00	“ R. M. Moore.....	3.65
Barnesville, N. B.		Glenwood, Minn.	
Mrs. J. C. Taylor.....	5.20	“ R. J. George.....	5.20
E. Craftsbury, Vt.		Beaver Falls, Pa.	
“ Jane E. Pitblado.....	5.20	Miss Lizzie E. Graham.....	3.65
Boston, Mass.		Wyman, Ia.	
“ Eliza T. Scott.....	5.20	“ Maggie B. Atchison.....	3.65
Primrose, Pa.		Olathe, Kan.	
L. M. S. Oakdale Congregation....	12.50	L. M. S. Miller's Run Cong.....	12.50
Oakdale, Ill.		Miss Anna K. McKee.....	6.00
Mrs. Esther S. Gilmore.....	5.20	Mrs. M. E. McKee.....	6.00
W. Lebanon, Pa.		Clarinda, Ia.	
Miss Maggie McFarland (deceased).	12.50	Miss Jennie B. Dodds.....	5.20
St. John, N. B.		Mersina, Asia Minor.	
“ Rebecca H. McNeill.....	12.50	“ Lizzie McNaughton.....	5.20
“ Rebecca Porter.....	12.50	Latakia, Syria.	
3d New York, N. Y.		“ Sadie Cabbage.....	3.70
“ Nellie Gray.....	12.50	Venice, Pa.	
2d New York, N. Y.			
“ Jennie Torrence.....	3.65	Contributions not received in time	
Denison, Kan.		to be included in the salary of last	
“ Lizzie J. Edgar.....	3.65	year.....	25.00
Linton, Ia.		To this fund we have also added an	
Mrs. S. G. Connor.....	5.20	offering of ten dollars by Mrs. M. B.	
Venice, Pa.		Wright, of Waukesha, Wis., in memory of	
		her daughter.	
		One of our friends in Linton, Ia., when	
		forwarding her subscription, says: “It	
		does not seem possible that five years have	
		elapsed since I made the first payment. I	
		never missed the money, and I am glad it	
		went where it did. Had not my mind	
		been made up to consecrate it to the Lord,	
		I should have spent it—it would have	
		gone, and I fear less ‘treasure’ would have	
		been laid up.” Then she makes this in-	
		quiry: “Are the young women to be asked	
		to renew their pledge for another term of	
		years? There are so many more could, if	
		they only would, pay more than they do.”	
		Certainly we hope the young women of	

the Church will continue to support a missionary in the foreign field. The work needs their assistance, and giving to the Lord for this purpose will promote their spirituality.

The following contributions for the fourth year's salary of their missionary have been received from the ministers, though the money is not due till after New Year's Day, 1897:

Rev. J. R. W. Stevenson.....	\$15.00
Eskridge, Kan.	
“ W. C. Allen.....	5.00
Washington, Ia.	
“ J. O. Bayles.....	5.00
New Brunswick, N. J.	
“ S. G. Connor.....	40.00
Venice, Pa.	
“ J. C. Taylor.....	10.00
E. Craftsbury, Vt.	
“ James Patton.....	5.00
Evans, Col.	
“ D. McKee (deceased).....	15.00
Clarinda, Ia.	
“ J. R. Latimer.....	5.00
Rose Point, Ia.	

Some of the elders have also sent in their subscriptions towards the support of their representative for a fourth year:

Mr. W. R. Sterrett.....	10.00
Cedarville, O.	
“ David Campbell.....	3.65
Glenwood, Minn.	
“ James Scott.....	5.00
Venice, Pa.	
“ J. H. Graham ..	3.65
Wyman, Ia.	

—We have recently received and passed on to the Treasurer an offering of five dollars for the Foreign Missions from two friends of Kokomo, Indiana, who do not wish their names published.

—A postal from Rev. J. M. Foster, of Boston, Mass., informs us that the Chinese Sabbath School connected with his congregation has contributed thirty dollars toward the new Mission in China, and that the English school has given ten dollars to the missionary work in Syria and Asia Minor.

—Three dollars from the Syrian Boys' Mission Band of the Reformed Presbyterian Sabbath School in Baltimore were received a few weeks ago through Miss M. Maben, and have been, at her direction, equally divided between the Armenian Relief Fund and the hospital work in Latakia, Syria.

—Among the losses of our Missions this year must be reckoned the death of Daniel Peoples, of Liverpool, England, on the fifth of November. He had been in feeble health for several years, but was able to be about the house till within a few hours of his departure, on the 5th of November. Mr. Peoples was a true friend to the missionaries of the Reformed Presbyterian Church in America, and took a deep interest in their work. For many years he acted as voluntary agent for the Board, looking after the trans-shipment of freight, and aiding the missionaries in every way in his power when on the way to the field or returning home. The amount of work he accomplished for the pleasure of doing it, and with a desire to help on an enterprise dear to his own heart, will never be known in this world. Daniel Peoples was a man faithful above many. He has gone to be with Christ, leaving behind a most fragrant memory.

—It is with deep regret that we have to record the death of Mrs. Martin, of Antioch, Syria, on the 2d of December. Her removal will be a severe blow to the Mission in that place. Mrs. Martin, then Miss Rebecca Crawford, of Philadelphia, Pa., was commissioned as a representative of the Reformed Presbyterian Church in America to Latakia, Syria, in 1866, and for thirteen years labored there with remarkable energy and success. In 1879 she was married to Rev. James Martin, M. D., missionary of the Reformed Presbyterian Church in Ireland, and up to the hour of her departure labored with him in the Gospel faithfully and efficiently. The full results of her devoted work among the women of Antioch is recorded on high, and will only be known at the revealing day. All who know Dr. Martin will sympathize with him in the severe bereavement that shadows his home. Everyone is praying that he may enjoy the conscious presence of the Lord of Life and God of all consolation.

—We regret very much that we have not been able to secure a picture of Mersina for "A Trip Through Our Mission Fields." We neglected to buy a view when in Asia Minor, and none of the photograph importers in New York City have been able to find one for us. They promise, however, to im-

port a copy, so that our readers may have a complete set of engravings of the leading places where our brethren are engaged in missionary work.

MISSIONARY LITERATURE.—*The Knights of the Labarum*, by Harlan P. Beach, has been sent to us by the Student Volunteer Movement, Chicago, Ill. This book consists of studies in the lives of four eminent missionaries—Judson, the pioneer; Duff, the educator; MacKenzie, the physician; and McKay, the engineer. And these four, as the author tells us, have been selected because they represent four distinct lines of evangelistic effort, as well as four different countries, and thus secure to the student a wider view of missionary life. The plan of the work is excellent. In brief compass, yet very attractive style, it supplies information with which everyone in sympathy with missionary effort, and desiring the evangelization of the world, should be familiar. Each chapter closes with a list of suggested readings for those who desire more detailed information in regard to the lives and labors of these representative men.

To the students in the College and Theological Seminary we most heartily commend this little volume, which can be obtained, in paper cover, for 25 cents, and bound in cloth, for 40 cents.

As we go to press, a letter from Alexandria, post-marked 2d of December, reports the arrival there of Dr. and Mrs. Balph and Miss Willia Dodds, safely and in good health. They expected to reach Latakia on December 7th.

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
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